

SEX CULTURE TALKS
TO YOUNG MEN

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INTRODUCTION

Present-day social evils show such an alarming tendency to increase that definite and determined preventive efforts on the part of those interested in the social welfare are imperative. When such dangers are stalking shamelessly up and down our public highways it is no time to make false modesty an excuse for cowardly indifference. One strategic method of attack is to preempt, with wholesome instruction, the minds of our young men. For many have fallen through ignorance.

Under present conditions, in our rural communities, as well as in the cities, the value of proper intelligence as a safeguard of innocence can hardly be overestimated. Boys, upon arrival at young manhood, have a moral right to the possession of those facts which well-informed and true fathers can give. Parental interest and responsibility, together with filial trust and admiration, constitute the most nearly ideal atmosphere in which instruction

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concerning sex should be given. No father can shirk this moral duty with impunity. Thousands of ruined lives bear witness to the terrible results of leaving to chance the opportunity of imparting this intelligence.

The subject of sex culture cannot be treated in a practical and effective way merely from the standpoint of physiology or medicine. Likewise an approach that includes only that which is moral or religious is seriously defective. Hardly less faulty, because it violates the principles of sound pedagogy, is the method of treating the subject at length. To catch the attention and interest of the youthful mind the facts and laws must be condensed as well as put into proper moral and religious setting.

Sex education should begin as early as the first appearance of questions relative thereto. Every such inquiry should receive a satisfying answer. Otherwise an abnormal curiosity may result. But the simple answers, suited to early childhood, are not adequate when the boy arrives at early adolescence. It is a grave error to have

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this boy feel that something is being held back from him. He wants to know the last word. To repress this instinctive inquisitiveness is worse than useless. He must be satisfied.

There are three outstanding aspects of this subject—the biological, the physiological, and the pathological. The logical preparation of the mind to receive instruction of a physiological nature is familiarity with the broad biological laws. And the only safe approach to the pathological viewpoint is by way of the physiological. Children under twelve years of age are intensely interested in the operation of the great law of reproduction as seen in plant and animal life. This information can be put into story form, and thus suited to the child's intellectual capacity. Then, for boys and girls between twelve and sixteen years, instruction should include the functions and the care of the sexual organs as parts of the physical nature of man. Thus the mind is fortified so that it can safely learn about perverted uses and the resulting moral and physical degradation and social danger.

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The material herein is put in the form of a conference between a father and his son. Two purposes are thus served. A father may see both the form and the content of the message which he feels duty-bound to give in person to his adolescent son. After reading this little book we trust he can perform the task intelligently as soon as the question has forced itself upon the young man's mind. If, however, for any insurmountable reason this is impossible, and there is no guardian, Sunday school teacher, physician, or trusted friend who can perform the important service, then let the message be given in book form.

The valuable assistance of Mr. Frederick C. Folsom in correcting the proof-sheets is gratefully acknowledged, as is also the great kindness of Mr. S. Howell Wright for permission to use Dr. Wilcox's article formerly printed in "Work with Boys." Dr. De Witt G. Wilcox's generosity is but another illustration of his noble efforts to purify American society.

It is the conviction of some of our eminent physicians that, unless some-

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thing be done to check present immoral and unhygienic tendencies in society, conditions already serious will become alarming. That God may use this message to help purify society at its fountain head is the earnest prayer of the author.

NORMAN E. RICHARDSON.

72 Mount Vernon Street,
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FOREWORD

THE PHYSICAL AWAKENING OF THE BOY*

"There is a tide in the affairs of men
Which taken at the flood leads on to fortune."

There is a turning point in the life of a boy which promptly recognized and rightly understood will lead to pure manhood. The ever-returning spring is the harbinger of new hopes, new aspirations, new life. The waiting, warm, mellow earth is yearning for the new seed. The trees adorn themselves as a bride going forth to meet the bridegroom. Dried and apparently dead stalks burst out into glorious colors. Birds appear as if by magic, mate, and begin nesting.

What yesterday was dead and withered material is to-day throbbing with new life. It is spring and every living thing answers the challenge of sun and warm rains. To be indifferent to it well-nigh proclaims one soulless. To neglect it means no harvest. To mis-

*By DeWitt G. Wilcox, M. D., Boston, Lecturer on Surgery, Boston University. Reprinted from "Work With Boys." Copyrighted by the Federated Boys' Club, 1911. Used by permission.

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understand it seems almost inconceivable.

We have had much sentiment and some prose about the springtime of youth, but have we had any serious analysis of what it really is? Suppose we start with the boy before the germs of self-consciousness have even begun to breed, and watch his physical development. His playmates are girls and boys, and the only difference between them, in his mind, is that the girls wear skirts and are afraid of toads, while the boys wear knickerbockers and *pretend* they like toads.

A little later he is dimly aware that the girls do not run and jump and climb as they used to do, but it is in vain that he seeks the explanation further than to lay it to the girl's over-careful mother and the fear of mussing her dress. Then it is that he reaches the conclusion that he is glad he is not a girl.

Then comes the period of girl hatred, a general belief that all girls are *good* for is to torment the boys and get in their way, to be a general nuisance—a vague sort of a wish that there were no

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girls in the world except his sisters who are already grown up. But suddenly, just as he has succeeded in convincing himself that an Eveless Eden would be the boys' paradise, he finds himself looking into the blue depths of some sweet little maiden's eyes, when lo! there is a catch in his throat, a throb in his heart, a tremor of the muscles, and the red blood goes surging to his face in blushes that mount to the roots of his hair.

A moment before and she was nothing but a nuisance of a girl, but now she has become an angel, and he is in paradise because he is near her. He cannot conceive of a place more dreary than one without a girl, especially this girl. What hath wrought the magic change?

What makes him *blush* to look into her eyes *to-day* when *yesterday* he would not turn his head to look at her? What makes his pulses quicken when he hears her voice, his nostrils dilate as he catches the perfume of her handkerchief? What makes him thrill from head to foot when her skirt touches his body? What gives

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him the endurance of an animal to carry her miles on her sled, and a longing desire to scale mountains and cross seas for her?

It is the bursting of the buds of spring, and with it he has passed the threshold of boyhood and entered the doorway of youth. A hitherto unused part of his brain, a new center, has suddenly been awakened, and as a result he has thoughts, emotions, desires, aspirations, and impulses which before were unknown to him.

This newly awakened brain center is sending strange and unheard-of messages to his five senses, which brings a new world before him. He hears, sees, tastes, smells, feels something so deliciously intoxicating he wonders where he is and what has become of the old matter-of-fact world which so recently encompassed him.

I doubt if ever mortal man is nearer the spiritual than at this moment of his physical awakening. And here let me repeat, there is a turning point in the life of a boy which if promptly recognized and rightly understood leads on to manhood's purity. Oh,

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would that the passing of this awakening were not so brief ! But that is always the trouble with the spring, she is in *such* a hurry, she seems to fear that the cold winds and snow of winter will come and find her primping before the mirror with her family of birds and flowers, fruits and grains uncared for.

If this boy were a flower we would analyze him by pulling off each petal, stamen, anther, ovule, and pistil and tell just how each is developed and what its functions. But being a boy and not a flower we are content to guess at his feelings and if the guess is wrong, what matters it, he is only a boy!

While we consider the lilies of the field we sometimes forget that the life is more than meat and the body than raiment. Yet it seems almost cruel that we should take the unfeeling knife and expose all these tender emotions, and lay them bare on the dissecting table, but our failure to do so may be the undoing of the boy. The part of the brain which by awakening has so suddenly and mysteriously

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wrought this change in the boy is that part which presides over the sexual system, and while we do not know its exact location in the brain, yet we do know that from that center, and down through the spinal cord and its branches goes an impulse awakening into life organs which hitherto he scarcely thought of or concerned himself with.

Left to himself the boy does not know the *meaning* of all this transformation, he is conscious only of the purest thoughts and the most tender feelings which he has thus far experienced in life, and are we, his elders, going to be so gross as to enlighten him?

No, not gross, because there is nothing gross in it except in our grossly erroneous *old* idea that the whole subject is gross, where in fact it is beautiful and sublime. I doubt if there is any great question concerning the happiness and welfare of the human race which has been more misunderstood, falsely taught, and ignorantly feared than this one of sexology.

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An all-wise Creator did not make an organ in the body which we have a right to call gross, particularly organs the functioning of which means the perpetuity of the human race.

It is only because man has perverted its function and debased the instinct that we associate it with the gross. Let us once and forever throw off the shackles of that old-time belief that this subject of sexology is debasing, gross, or even indelicate, but rather regard it as the highest and most dignified of all the subjects pertaining to human physiology and sociology, and one upon which we should instruct the youth of the land carefully and accurately.

This awakening sense in the boy is of such tremendous importance as affecting his future physical and moral life that to allow it to go undirected or uncontrolled becomes a crime both to him and society. Now comes the important question, When, how, by whom, and to what extent should this delicate instruction be imparted?

First: *when*. The beginning of this instruction should be in childhood,

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when the boy first begins to notice the body. And here let me say that one of the essentials of clean thinking and pure habits on the part of the young boy is the necessity of teaching him the proper names of the external genitals. There is more vulgarity of speech and smutty language actually made necessary because of a lack of knowledge of the proper names of these organs than from any other cause. I venture to say that seventy-five per cent of boys grow into maturity and even well into manhood without knowing the proper names of their external genitals. Many an *educated man* does not possess the knowledge. It is only natural that the boy should assume, and he does assume, that organs which apparently have never been dignified by any names except the street names which he hears, should be treated with very indifferent respect and spoken of only in the vulgar sense.

Let the mother begin the sex education by teaching the young child the proper names of these organs and then teach him to respect them. Make

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him understand early that those are almost sacred organs never to be handled or exposed except for cleanliness or demands of nature. Above all, never give him the idea that they are vulgar or gross, but rather the contrary; that they are chaste above all organs of the body. As he grows older and asks questions concerning them, do not treat the questions with that mysterious silence which is sure to arouse his curiosity all the more and make him seek knowledge on the street instead of from his mother. Tell him there are portions of the body for which he will have little use until he reaches manhood, but the more carefully he guards these parts the stronger and healthier man will he become.

It is natural that as he grows older he will become more reticent with his mother on such subjects and here is where the father who has won his way into the boy's heart by that close comradeship such as only father and son can have will cement that union into an indissoluble tie by closely watching the boy's development and

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at the proper moment unfold to him the mysteries of sexology. I do not mean to say that such knowledge should be imparted all at once, for it could not be comprehended and it would be doing harm. But a gradual unfolding of the wonderful subject, beginning first with the boy himself and the development of the physical body. Compare him first with the growing fruit which must be most tenderly nurtured so that nothing shall interfere with its coming into full maturity. How in its early life when it first blossoms it gives pleasure to all who see it by its color, shape, and fragrance, but all this is only a promise of what it is going to be. At last, if there has been a proper amount of sunshine and rain, if there has been no worm folded into its core during the blossom days, if no poisonous insect from without has stung it, if it has not become contaminated from some rotting fruit hanging close to it, then it matures into the perfect fruit without blemish. But better than all, that it contains within its heart the seeds for bringing forth other of its

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kind which will be just as perfect. That the fruit which did not contain the seeds for bringing forth other like it would be a failure. Then show him that he has passed the blossom days and is beginning to mature, that the seeds are growing in him and giving him a sense of manhood and power, but, like the fruit, every evil thought and act must be cast out else it contaminate the seed, and the life be a failure. How the greatest happiness that can come into his life will be the outgrowth of this developing seed, how his love for the girl whom some day he will make his wife, the home that he should build for her, the children he would rear, the place he would attain in the world—all will have their incentives in this mysterious developing seed which he had just begun to be conscious of.

But once let the worm of impure thoughts become folded into his heart, or the contamination of vulgar companions or the sting of lust take possession of him, and all this wonderful seed-growing power will bring him misery and wretchedness which other-

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wise would bring him happiness and success.

As the years pass and the boy becomes thirteen or fourteen he should be more especially instructed as to the meaning of certain phenomena, which, failing to understand, might and so frequently do, lead to worry, unhappiness, and, occasionally, melancholy. It is here that the boy not infrequently falls into the hands of the charlatan and quack, who prey upon his ignorance and fears, and instead of relieving him of his worry add to it by painting his condition worse than it is.

Nothing is more pitiable than to see a haggard, hollow-eyed boy making frequent clandestine trips to the office of that miserable parasite of society, the "lost-manhood" quack, and spending his money to be cured of what is not a disease, but simply nature's relief vent. Every boy should be told plainly about nocturnal emissions and that they are *physiological* and not *abnormal*.

Next the developing boy should be told in plain language just what are

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the dangers of masturbation and how to avoid the practice. One of the greatest helps to a boy once addicted to the habit is a confession of his practice to one who is in sympathy with him and in whose strength he is conscious of help. The mere confession is a long step toward the cure. I am of the opinion that boys should not be told the physiology of reproduction until sixteen or eighteen years of age, but at that age they *should* be told in a comprehensive manner and *with* that should be taught the dangers of disease attending an impure life. No boy should be allowed to go away to college without a thorough knowledge of venereal diseases and their far-reaching consequences.

The next question is a pertinent one. *Who* is best qualified to impart all this knowledge to the growing boy? The foundation should be laid by the mother if she is at all capable. Later the father should be the instructor. If he is absolutely incapable then the family physician or a male school-teacher should thus instruct him. Naturally from the nature of the

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subject and its importance the physician is best qualified to be such an instructor, and it is my opinion that this subject should be handled by physicians only in our high schools and colleges.

With younger boys it requires even more tact and delicacy than is required with older boys, hence it should be a well-trained man who should assume such responsibility. America is far behind Germany and Austria in this matter of instructing schoolboys in the subject of sex hygiene. But I am glad to see we are making progress, although it seems very slow.

In closing, permit me to say, "There is a turning point in the life of a boy which promptly recognized and rightly understood leads on to manhood's purity," and if we are prepared with outstretched hands to meet the awakening boy at the very gateway of budding youth and guide him safely over that path which is so thickly beset with pitfalls, we shall not only have brought future happiness to that individual boy, but we shall have laid the foundation for the physical and

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moral betterment of our nation, which shall not be shaken by winds or floods because it will be founded upon a rock.

CHAPTER I

IDEAS AND THEIR ASSOCIATES

DEAR ROBERT: You have already arrived at that period in your physical growth when you are no longer a boy, but a man. Perhaps you haven't yet arrived at full maturity of manhood, but, nevertheless, you have come to the time when you ought to "know yourself," as the old Greek philosopher would say. I have been waiting for some time to have this confidential but plain talk with you. I have noticed lately that you have been more self-conscious than you used to be. For that reason I want to tell you a good many things that will put your own mind at rest, and will give you a new joy in your newly found manhood.

But before taking up with you the splendid subject of sex culture let us first have a little conference on the question of ideas and their associates. When two people are in each other's

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company a good deal gradually they come to resemble each other in character. And ideas are in some ways very much like people. Unconsciously they become like those that are closely related to them. So you see how necessary it is that the new ideas which I am going to give you have as their companions in your mind others as pure and as noble as they are themselves.

Ideas do not stand out alone, by themselves, in a man's mind; they are always found in groups. That is how the mind grows, simply by relating new thoughts and ideas to those that are already on hand. We might say, by assigning the newcomer to a particular place among the others. And that is also very largely how memory does its work—by holding thoughts or conceptions together. When we think of one thing that “brings up” another. When we think of sex it is important that this thought bring up others of the right kind.

One of the greatest truths ever spoken is this: “To the pure, all

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things are pure." When you think of ideas, and how the mind cannot hold a single thought without relating it to others, you will see just what this great truth means. A pure mind is one that is filled with pure thoughts. But that means that when something new is acquired, no matter what that something is, its associates in the mind will all be pure, and it will naturally become like them. One single idea would have a hard time being impure with every other idea both pure and more or less closely related to it.

An impure mind is one that is filled with impure thoughts. That means that whenever anything new enters, it is immediately related with that which drags it down in character. The crotch of a tree, for instance, might suggest to one man the beautiful Gothic curves and arches of a cathedral, while to another it might suggest the most debasing things. The great question is this—what kind of ideas are already in the mind? If they are pure, then everything that comes to it will be pure. And the opposite is just as true.

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It is for this reason that your father wished himself to be the one from whom you would receive this new intelligence about yourself. You may wonder why I have not left it to your Sunday school or day school teacher, or why I have not waited for you to find out all about yourself from other young men, or in some chance way. The reason is this: I wanted you to think of me as the source of your information whenever you think of the facts of sex. I should feel much happier if I, rather than anybody or anything else, could thus be associated in your mind with these new thoughts.

Let me illustrate what I mean by a little story. You know that beautiful vase on our parlor table? You already know it is very old and probably has an interesting history, for although we bought it in Germany it is an English antique.

Years ago, when your mother and I were in Berlin, we used to visit the old antique shops looking for odd things with which to beautify our home. These shops were often very dusty and dirty. One afternoon we

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saw, through a very dirty window, a beautiful vase on a shelf. We entered the place, but it was so repulsive that we stayed near the open door. Soon the storekeeper appeared. He was one of the most repellent persons we had ever seen. In Dresden, one day, we went into such a shop, looking for old pieces of Dresden china and royal Meissener porcelain. The dishes we touched were so covered with dust that the man, when we were ready to go, brought out a big wooden bowl, a cake of yellow soap, and a towel, kindly asking us to wash our hands before going out into the street. But I'm very sure that this man in Berlin was not the proud owner of any such luxuries. And when, with his bare feet, he crawled up onto a rickety old stool to reach the vase, one of our little party escaped to the street. But I stayed, breathing as little air as possible, and bought the treasure.

We have had it thoroughly cleaned and polished. You know how chaste it is in design and how the ancient coat-of-arms is fastened on one side of it. But, do you know, every time

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I look at it—well, it just came to us in the wrong way, that's all. In our minds it is already associated with the wrong kind of ideas. And all these years have not destroyed its early association with the thoughts of the dirty old shop.

You see now why it is I am so anxious that your knowledge of yourself come from me rather than from some chance remark you hear on the street or from some obscene picture or conversation with young men of immodest or indecent thoughts. Many a young man has spent his whole life trying to live down improper associations of ideas and has found it to be a very hard, if not an impossible, task. I want to save you from any such needless and discouraging struggle.

During the ten years which last from puberty to complete maturity of manhood it is natural and right that you should, now and then, have thoughts about your own future home and wife and children. Much of the happiness of that home and the health of your wife and children will depend upon you. From this time on you

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must guard the foundations of this future happiness and health especially by the surrounding in your own mind of every thought concerning sex with others that are as wholesome as they are.

There is one other important reason why I want to have this confidential talk with you. First impressions are deepest. Things that are newly discovered or learned, that have a spirit of novelty about them, remain fixed in the mind. Later impressions, even though different, very seldom succeed in changing the first one. The way we learn anything the first time is the way it is apt to remain with us.

And so I am especially anxious to have you receive from me, and not from some lewd or vicious source, your first understanding of those sexual organs that have just lately come to maturity. This will preëempt your mind so that if, by accident, you receive an impure impression concerning them it will not be as deep and as lasting as though you were not already well informed.

I once heard of a young man who

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was invited by some acquaintances to go off into an out-of-the-way place and talk about sex. They were fellows of impure minds and habits and really wanted to corrupt him. But his reply to their invitation, spoken in a tone of superiority, was: "No thanks, my father has already told me all that I care or need to know." So he escaped what otherwise might have been his downfall.

What I am about to tell you is all that you need to know for the present. You may trust me to tell you all, so that there will be no need of your reading other books or of looking up other sources of information.

In fact, there are good reasons why we should now cover this whole subject thoroughly and once for all. To refer to it frequently, always leaving unanswered questions for you to think over, would be to violate one of the most important laws of the mind and body.

There are some physical organs that do their normal work only if they are free from being thought of. The heart, for instance, does its best work when we are not consciously aware of

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it. It would be dangerous for some people to be conscious of their heart action. Likewise, as Dr. Cabot has pointed out, we should not keep turning our attention toward the inside of our mouths, for that makes the saliva flow even when it is otherwise uncalled for. These glands do their best work when we are unconscious of them.

So it is with the sexual organs. They are composed, in part, of large glands that secrete various substances that may pass off from the organs (external secretion) or may be absorbed (internal secretion) internally by the blood and lymph. It is this gradual internal absorption that is an important factor in giving to the body its true masculine tone, or what may be called its male quality. The keeping within the body of these secretions which contain the male germ of life, or semen, is called continence. The best physicians state that for a man to maintain strict continence so that there is no external emission of semen, even for years, in no wise injures his virility.

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But when a man becomes unnecessarily conscious of these genital parts of his body, and thus stimulates them to secrete and emit a greater amount of semen than can be legitimately used externally, that is, for purposes of reproduction, and consequently prevents the proper nourishment from internal secretion and absorption, the rightful balance of these organs is disturbed and a wrong is thereby done.

Here, then, are the three special reasons why your father wishes to talk with you. First, so that these new facts will come to you in the right way—with proper thought associates. Second, so that your mind will be forever past the danger of having your first and deepest impressions impure or in any way untrue. Third, so that from now on you will not have unanswered questions in your mind, but will be free to act intelligently and normally the part of a true man, uninjured by a false self-consciousness.

CHAPTER II

NEW PHYSICAL HAPPENINGS

Every man has a body as well as a soul. In fact, the body is a kind of instrument or tool by which the mind expresses itself. We sometimes speak of the soul as being imprisoned in the body. But whether the body is a prison or not, this is true, that the really cultured mind must understand its own body. How can the soul come to its greatest beauty and strength if it is intimately tied up to physical organs concerning which it knows little or nothing? Our knowledge of the organs of our bodies must at least keep pace with their development. The truly cultured man must understand himself as an animal if he is to thoroughly know himself as a business man, a citizen, or an immortal soul.

As a usual thing, boys are from thirteen to sixteen years of age when they arrive at what is known as puberty, that is, the enlargement and maturity of the sexual organs. Nature is ever

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modest, and has just recently tried to cover up these maturing parts. Likewise the first timid appearance of a mustache and beard is seen. A sudden change in the voice has taken place. Legs and arms have rapidly lengthened, and height has correspondingly increased. Many other changes just as marked have taken place, but they are internal. The changes come so gradually that sometimes a boy is startled when he realizes what has taken place. He had thought of himself as merely a boy, but, to his astonishment, he has already the physical appearance of a man. Childhood has forever gone and young manhood has arrived.

Among the internal changes has been the development of glands. In the scrotum, or twofold bag, that hangs beneath the penis are found the testicles, which secrete semen. This fluid of the male, when united with that of the female, marks the beginning of the formation of a baby. The testicles have just acquired the power to secrete the semen. The germs which compose this male seed of life contain so much vitality that they have been

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known to live eight days after having been emitted, even though during that time they had received no nourishment. They are so small that a thousand of them together would be smaller than a pin head.

“Sometimes you will wake up at night or in the early morning as if startled from a dream. You may find on your night clothes there will be thin, jelly-like drops or little streams, which have escaped with something like a tickling sensation. That is a natural occurrence. It happened because certain organs, made to store the semen, have simply overloaded and discharged themselves. If this does not occur oftener than once or twice a week, and if it is not followed by headache or heaviness on the following day, you need pay no attention to it. If, however, it happens oftener, and makes you feel ill, speak of it to your father or guardian, who will take you to your family physician—never to a person who advertises in the newspaper or who distributes pamphlets or books, in which he claims that he can cure you better than anyone else.”

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These are the words of a physician. This natural occurrence ought not to be looked upon as anything more than an unpleasant, trifling matter, and should not cause you special thought or worry. When it happens simply forget it as soon as you can. It is no evidence of disease. It is as natural as the dropping of winged seeds off a maple tree or the scattering of pollen by the full-blown flowers.

A further word of explanation will make this clear. We have already referred to one kind of fluid, which is secreted internally and is carried by the blood to all parts of the body, giving it male qualities. Then there is the semen containing the male germ, to secrete which takes a great deal of strength or vitality. In addition to these there is a fluid consisting of gelatin-like albumen, which is the food upon which the male germ lives.

These three secretions come from different glands, all of which make their contributions in the time of sexual intercourse or of self-abuse. That is, there is a threefold drain upon the man's vitality. But in the noc-

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turnal emission, ^{mostly} ~~only~~ the albuminous fluid escapes. The resulting relief that comes to the over-filled "seminal vesicle," as this gland is called, is really beneficial. It decreases sexual inclination.

Besides these new happenings there are others affecting the nervous system or of a mental nature which it is important for you to understand. You are already aware of a new kind of self-consciousness. Some young men at your age become more bashful than ever before; others more awkward; others willful or stubborn; and still others very talkative, though their words do not mean as much as they will in later life. It is really wonderful what profound changes and how many different kinds of transformation take place after a young man has arrived at puberty. It affects different boys in different ways, according to the kind of men they are going to be. Harry Jones will become absent-minded, and his thoughts will be like thistledown, ready at any moment to float off into nothingness. Harvey Brown will imagine all sorts of new and impractical things.

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He will spend some of his time in day dreams. Tom Gladden will become a severe critic of everybody, but of himself in particular. He is so careful not to make mistakes that he doesn't do anything. You watch him for a while, and you will see him perhaps six times inside of thirty minutes feel of his necktie to make sure it is in the right place. He is so bashful in the presence of girls that it is painful to see him. He is just the opposite from Bill Coleman, who is all the time pushing himself forward whether he hurts anybody's feelings or not. There is only one subject that he really enjoys talking about, and that is himself. Whenever he is with girls he tries to tease them, and sometimes is positively rude.

This does not mean necessarily that these young men are going to act in such unusual and strange ways after they are twenty-one. But such actions are unmistakable signs that they are passing through the greatest crisis of their entire lives. Just at this period it is easier to form good habits than at any other time. But that is

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only half of the truth. It is easier to form bad habits now than in any other period of life. In fact, so important are these few years that the kind of thoughts you think and the kind of a life you live during them are almost sure to decide the kind of a character you are going to have the rest of your life. As these years of adolescence leave you eternity will probably find you.

Your hardest fight at first is going to be to keep your mind off yourself. When I told you that the sexual organs are just like the heart or the inside of one's mouth, in that we ought not to be conscious of their presence and that they cannot maintain their proper balance with the rest of the body if we are thinking about them, you doubtless felt that an impossible task was before you. If a man or a woman is conscious of the beating of the heart that very consciousness makes the heart beat faster, even though this delicate organ is thereby injured. And so with the inside of the mouth. When we think about it the glands that manufacture

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the saliva begin to make the "mouth water," as we say, even when there is no food present and no occasion for the fluid.

Whenever a man tries to do what is right, sooner or later he discovers that nature is on hand to help him. For the next few years athletic sports will be very attractive to you. You will find great pleasure in belonging to different teams and in playing against other similar organizations. Physical skill, endurance, gracefulness, and accuracy will all appeal to you as never before. This is nature's way of helping you to keep your mind off from yourself by giving you a healthful interest in those things which result in increasing strength and manliness.

You can readily see what the terrible results would be if a man got into the habit, during the years when habits are easily formed, of being conscious of his sexual organs. He already has the power to become a father. But that impulse should be held in masterful self-control and frustrated, at least for ten, if not even for twenty years. Shall I tell you of

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some of the things that actually do happen when this self-control has not been gained? Well, first of all, the man is unfit to go into respectable society. No matter how beautiful, chaste, and pure are the girls in his class in high school or in the church or club which he attends, the fiendish impulse may spring up at just the time when society expects him to stand for all that is noble and true. Your sister would not be safe in his company.

The influence of respectable society may hold him in check for a while, but sooner or later he is sure to either meet a girl who is, like himself, impure, or it may be he learns that on a certain side street in the city is a bad house where, for money, he can obtain the opportunity to gratify his uncontrolled impulse. And so the young man who started with a lack of power to keep his mind off from himself becomes the victim of unnatural indulgence. Perhaps, before that final fall, he had practiced self-abuse, called sometimes masturbation, or had indulged in such vile practices with

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other evil-minded young men. The end of that career is that either he becomes lower than the ordinary brutes by associating with prostitutes or, God forbid, worse than a murderer, in causing the downfall of an innocent girl.

In a few minutes I will tell you more about the results of this downward course. But before doing that let me point out some facts that will greatly interest you. I can see by the expression on your face that there is a question which you want to ask me, and I can tell you what it is. Is this not it? How can a young man keep his mind away from these newly matured organs when, any night, he may have a seminal emission or some other condition that seems to compel attention? My answer to that question is the most important thing that I have to say to you on this whole subject of sex culture.

It may at first seem to you impossible that the cultured mind can control its own thoughts as well as the actions of the body which it inhabits. If you really want to take that foun-

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tain pen out of your vest pocket and place it upon the table, you can do it. And the true gentleman is one who can take a thought which his own physical conditions may have forced onto his conscious mind and put it out of his mind *at will*. That is, he can cease to think about it. The difference between sinful indulgence and chaste nobility is simply a difference of will power. It is the weak man who is controlled by his thoughts and impulses. The gentleman is the true giant who is master of both. It is all summed up in that little expression—*at will*.

You have read of the young knight, Sir Galahad, who said:

“My good blade carves the casques of men,
My tough lance thrusteth sure,
My strength is as the strength of ten,
Because my heart is pure.”

That word “because” means that he had already developed his will power to such an extent that he could actually exclude every impure thought or impulse from his mind. He was strong, not because he had yielded

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once, and later had recovered himself, but because he had never yielded. To be a true gentleman is a strong man's job. The Bible puts it even more forcefully than that when it says that he that *ruleth his spirit* is better than he that conquers a city. And Jesus Christ, the greatest man that ever lived, never once let an impure thought or impulse control him.

Sex culture, then, is largely a matter of will culture. All men have sexual impulses. The vital question is—are they able to control them? And all young men are at times conscious of the presence of these organs. The one great issue is this: Are they strong enough, as men, to manage that consciousness when it comes?

One of the most fearful illustrations of a lack of proper will power is the drinking of alcoholic liquors. It is a well-known fact that many who have fallen victims to the social peril were intoxicated at the time of their fall. Alcohol tears down a man's power of self-control, and thus gives the lower impulses unrestrained liberties. Such vice and intemperance are bosom com-

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panions. Anything that loosens one's grip upon oneself is an arch enemy of virtue.

And so the use of tobacco must likewise be looked upon as an evidence of either ignorance or weakness. The fact that in young men it retards mental and physical growth is sufficient argument against it. Even though it is looked upon as a mild form of indulgence, and is very common, it is a step in the wrong direction. No young man of complete self-mastery and high intelligence will form a habit that robs him of the desire to take part in those athletic sports which develop strength of body and clearness of mind.

You may be surprised when I tell you that even laziness is often the first step in the direction of sexual indulgence. But, nevertheless, that is true. The young man who is lazy is the one who lets go of himself, or sometimes we say, lets himself down. Rather than "pull himself together" and undertake some worthy task he is content to loaf about. And when the loafing habit, or the habit of indifference, is once established, his

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will is permanently weakened. That means that his animal impulses, which are actually more aggressive in the shiftless, lazy man than in the industrious, active citizen, find it easy to have their own way. Anything that tends to decrease a person's will power increases the probability of sexual indulgence.

You have sometimes thought that I have been unnecessarily stern or harsh with you when I required you to get up at what seemed to you to be an early hour in the morning. You have now come to the time in life when you can understand why I have done it. The habit of lying in bed late in the morning is that of a lazy person, and, besides that, this time, just after awakening, is the most dangerous time in the day, especially if the bed is soft and you are very warm and the room is not well ventilated. The ideal place for a young man of your age to sleep in is a bed with a rather hard mattress, with light coverings (provided they are sufficiently warm), and in a room where the windows are wide open. "Early to bed and early

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to rise" is a splendid motto. If you think I have been rather stern with you in asking you to rise early, and in giving you a hard mattress, remember that the twelve-year-old Spartan boys, who later in life became such famous warriors and citizens, had to sleep on straw or hay, with no coverings, and when they were fifteen they had to sleep on reeds.

There are two kinds of laziness. One is physical. But the other is more dangerous because it is mental. When a body does not have hard work to do, plenty of exercise, fresh air, and wholesome food the sexual impulses may gain the right of way, or greatly increase in frequency and strength. But when the mind does not have some sufficiently great task to perform or problem to solve, it turns inward and feeds upon itself. No mind is safe unless it has some object outside of itself in which to be interested. Where there is a weakened will and no course of study, no steady work with which the mind must wrestle, the chances are that it will indulge in sentimental day-dreaming.

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Or, if it is an imaginative mind, it will take pleasure in voluptuous reveries, picturing to itself all sorts of lewd or vicious situations. It is not in love with anybody in particular, but simply "in love with love." Such idle and shameless reveries destroy manhood as quickly and as thoroughly as acid eats flesh or moths destroy cloth.

In our present-day society there is a very strong reason why every young man should cultivate will power and especially sexual control and continence. You are only seventeen years of age, and yet God has already intrusted you with that highest of physical gifts—the power of becoming a father. In some Oriental countries it would not be looked upon as improper for you to be married, even at this early age. In India there are many twelve-year-old mothers. But in our higher civilization such early marriages are rightfully looked upon as improper. And the tendency in the best society is for young people to postpone their wedding days until they have had the best possible edu-

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cation or have become established in business. So you see the tendency is to lengthen out the period between physical capacity and customary social opportunity. During these years your mind should be free to do heroic work in preparation for the great responsibilities and correspondingly great pleasures of having a home of your own.

And so these new physical happenings and the mental conditions which accompany them are, in reality, nature's call to you to be a man in spirit. Never again, in your whole life, will you have such a splendid opportunity to form the important habits of self-control, true sportsmanship, purity of thought, and industry. In fact, I can truthfully say that your success as a man in making money, in enjoying a beautiful home of your own, in exerting a good influence upon society, all depends upon your forming now these habits, which are the foundation stones of character.

CHAPTER III

THE SOCIAL PERIL

As you have listened thus far, I hope you have felt that, after all, the path to true masculine culture, though not easy, is attractive and altogether possible. All that is needed is hard, consistent work on your part for the next few years, until the right habits have been established. And that task would be almost free from danger were it not for the fact that so many young men and young women have gone wrong, either because of their own willfulness or because of their never having been told what I am telling you. But whether they have fallen through ignorance, which is most likely to be the case, or through willfulness, their downward courses have been so rapid, and so many others have been dragged down with them, that the present conditions of society in all of our large cities, and even in some rural communities, are

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appalling. Your problem of sex intelligence must include the social influences which you will meet as well as the facts of your body and the thoughts of your mind.

The things that are highest and best in life, when perverted, become the worst of evils. Even according to the Bible, the greatest thing in the world is love. It outlasts the years, it outreaches distances, it is stronger than bars of steel. In its power to refine human life, to purify thought, to inspire industry, gentleness, and fidelity, nothing surpasses love. One of the noblest illustrations of love is seen when it binds together a man and woman and makes of them husband and wife. Then manly self-sacrifice, self-control, and courage seem natural and easy and character unfolds like a flower in the sunlight.

But when this pure and holy passion becomes degraded, substituting for its spiritual quality that of the animal nature alone, and when even this low impulse is further demoralized by an evil imagination, there is nothing in the world so powerful in polluting

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thought, ruining life, and destroying character. Then it becomes "the most deadly of human vices." Its strength in lifting a man up is just as great when, in a perverted form, it drags him down.

Of course, there is no way of telling accurately to what extent this social evil has spread. It is impossible to get statistics. But when improper relations with the opposite sex are carried on so far that diseases of the sexual organs result and the victims place themselves in the care of physicians, then it is possible to tabulate results, and from these results to estimate conclusions. From a reliable authority it is learned "that one eighth of all the patients in the hospitals of New York are inmates thereof because of venereal diseases or their consequences. Those in hospitals represent but a small fraction of the people infected." It is estimated by a body of physicians appointed to make investigation "that 200,000 people infected with venereal diseases are walking the streets of New York city."

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A noted authority states that in the United States five hundred thousand males annually become infected with a dreadful venereal disease. "Seventy-five per cent of sterility in childless marriages is due to the gonorrheal infection." The principal cause of race suicide is not the unwillingness of women to bear children, but the widespread destruction of this awful sin.

It used to be that people spoke of "the social evil" when they wished to refer to the social results of excessive and sinful sexual indulgence. But in the past few years, because of widespread immorality and the infectious nature of the diseases resulting from such practices, the social evil has developed until it has become "the social peril." In these days the problem of sex culture, even with a young man who comes from a good home, does not include simply the control of his own thoughts and the development of his own will power. There are many dangers in society which you must know about and which you must guard against with the utmost care.

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You may have overheard a young man say that the indulgence of the sexual impulse is necessary for the preservation of one's health. That statement is a lie. You have surmised that he said it in order to justify, in his own mind, the immoral practices into which he himself had fallen. If you go to our largest universities, where the candidates for the track teams or football teams are in the hands of expert coaches and physicians, you will find that in every case this rule is laid down: In order to be in the pink of condition you must absolutely avoid sexual intercourse. Eminent physicians who are not engaged in the training of athletes say the same thing. When I say that the statement of the young man is a positive lie I am speaking, not from my own standpoint, but from that of professional physical trainers and the best medical scientists.

Even married men who are well informed and who have strong characters refrain from sexual intercourse during periods of excessive mental or physical strain. They know how to

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conserve their strength. This one secret has saved many men from nervous breakdown when severe and long continued business or professional demands have been made upon them.

Perhaps the worst kind of a man you may ever meet is he who boasts to you of his evil practices with impure women, who invites you to go with him on his way to self-degradation, or who entices you to handle yourself in order to produce a pleasurable tickling sensation. What are you going to do in such a case? That man has offered you a contemptible insult, and it seems to me that there is only one thing to do, and that is—punish him the best you can, right then and there, while you are still blushing for shame.

There are times when the only thing a real man can do is to fight. When Christ came into the temple and saw that recreant Jews had corrupted it, he made a scourge of small cords and drove them out. A noted physician was addressing the American Medical Association on this subject, and was applauded when he

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suggested three things for young men like yourself to do under such circumstances. If a boy boast in your presence "of his sexual experiences with girls, drop your acquaintance with that boy at once." If he suggests that you handle your genitals, punish "him to the best of your ability, forgive him in your mind, but do not ever allow him to speak to you again. Be done with him forever." But if a man try in any way to induce you to do indecent things, "and you know that you cannot whip him with your fists, attack him with anything at hand. If you are arrested for it tell the justice the whole story; the judge will approve of your act, even though it is not lawful." If any man should try to sell you a filthy book or pictures that shock your manly modesty snatch them from him, "give them to the first policeman you meet, and help him find the villain."

One morning, at about five o'clock, I started out to find an old loft about four miles from a German university. The night before word had been passed around that two students were going

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to fight a duel. It made me almost sick to see one of them terribly cut across the face, but I couldn't but admire his brute courage as he stood in a pool of his own blood and fought it out without flinching. In that university, before a student can join a fraternity he must fight from nine to fourteen duels. If anyone is too cowardly to do that, no matter how good a student he is or how prominent the family to which he belongs, he is considered unfit to join.

Now while I hate that way of testing a man's courage, I cannot help admiring the spirit that lies back of it. And that is this: Any man who is not ready at any time to defend his honor is unworthy of the best society. In the street car, one day, a German student, with his big boots, purposely tramped on the foot of a Jewish student. The Jew handed him his calling card, which was the polite way of challenging him to a duel. Honor required that the challenge be accepted, and in the fight the insulted Jew destroyed one of his offender's eyes. It was a severe lesson,

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and didn't have to be learned over again.

What I am trying to tell you is this: When a young man, or an older man, in your presence, acts as a corrupter of society, defend your honor as a man. I'd rather be beaten in the cause of social purity than to be indifferent or cowardly and wear no scars. When Jesus died there were five scars on his body, but I imagine there were more than five men who carried with them smarting and substantial evidences of his courage in defending the purity of the house of prayer.

But men are not the only corrupters of society. When you see on the street a woman with painted lips and dark circles under her eyes, dressed in an outrageous fashion and ready for familiar association with any man, even though she has never seen him before, you may be quite sure she is a prostitute. Not every girl whom you can "pick up" and walk with or talk and laugh with on the street is as bad as she is. For some innocent girls do very injudicious things and have not yet paid

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the awful price for their folly. At some unexpected moment you may be invited to go into the room or apartment of the vilest of women. For a moment you will be bewildered with amazement. But God grant that in the next instant you will, like Joseph of old, flee for your life, even though she catches hold of your coat or though you leave your new hat behind. Rather lose a thousand coats or hats than to let her touch you. If she were a man you could strike her. But she is a female, and you must run for your life.

The place where you will most often find such vile tempters is around cheap theaters, public dances, and certain well-known restaurants. Not infrequently there are lewd girls in the country communities, who are even more dangerous than those in the city. They can fix themselves up so that at night, in the glare of the artificial light, they appear youthful and healthy. But inwardly they may be suffering from terrible infectious diseases caught by having had intercourse with men who were diseased.

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She may try to make you think that she admires or even loves you. Or that she is alone and lonesome, "just longing for somebody to talk to." In a public place, where there are many people, she will even dare to rub up against you. Her conversation is polluted with evil insinuations.

In some large cities this whole question of the social peril has been investigated in the interest of the public welfare. Some houses are given up entirely to the housing of public females. Any man who has the amount of money charged can have one of the inhabited bedrooms. Of course, only the filthiest, most dissipated, and debased men ever enter such a public house. You cannot imagine the physical condition of the human being who receives a procession of such vile wretches. When I tell you, in a few minutes, about the character of the diseases that are thus carried from one person to another, you will understand in some degree how horrible is that condition.

One of the grave problems which you and I as citizens are already called

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upon to face is what to do with such houses of evil. It makes my blood boil to think that our city government will, for money, issue licenses to men and women who desire to become proprietors of such places. I even heard of one city official who tried to justify this sinful business by saying that it is necessary to have such places in order to protect the pure women and girls who want to walk on the streets and attend public gatherings. That is, that there are so many vile men in our society who have not control of their sexual impulses that it would be unsafe for respectable women and girls if there were not places where, for money, these uncontrolled passions might find gratification.

I believe, and I think you agree with me, that that also is a lie. But you can readily see to what enormous proportions this social peril has grown in order to make it possible for any sane public official to make such a statement. And when we discover, as has been done lately, that some of these proprietors own, not only the

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houses and furniture, but actually buy and sell the prostitutes who, as white slaves, are used to carry on the trade, I am sure that we both feel like saying: "What is our society coming to? Can it be true that we are going to repeat the wickedness of Babylon, and, like her, be destroyed?"

Just what to do in the face of this social peril that seems to be growing so rapidly is a great problem. Perhaps you can suggest some ways of stamping it out. But before we talk about that shall I tell you of the three dread diseases which, more than any others, constitute the physical side of this alarming social condition? We must know what to fight before deciding how to fight. Before we are through with our conference I think you will agree with me that, in order to win, all good men—physicians, ministers, business men, lawyers, mechanics—all men who love their country—must stand together, for only this united effort will purify our society.

But just now it is of the most importance that you know what to do

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in the moment of danger. If it is necessary for you to keep your mind free from wrong thoughts concerning yourself, it is just as necessary that you be absolutely free from thinking about female social corrupters, no matter of what grade of wickedness. No matter how beautiful or attractive a girl may be, if you have a justifiable suspicion concerning the purity of her character *blot her image and her presence out of your mind forever*. That may be a hard thing to do, but, believe me, the rewards of such heroic effort on your part are a thousand times more pleasant and profitable than you can now realize.

CHAPTER IV.

GONORRHEA, CHANCROID, SYPHILIS

You may have thought my advice, that you turn and run the moment you find yourself in the presence of a female public corrupter, rather cowardly. But when you realize that even one touch of a prostitute makes possible your becoming infected with one or more dreadful diseases, you will see good reason for what I suggest. In the Orient a leper is compelled by law to cry out, "Unclean! Unclean!" People will keep away from persons afflicted with infectious diseases when they are thus advertised. But in our society, women carrying on their persons the power of spreading loathsome diseases are permitted to mingle with others in public places and to entice men, even on the public highways.

One of the noblest evidences of self-sacrifice and of a desire to stop the spread of venereal diseases (those affecting the sexual organs) is found in

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the attitude of thousands of our best physicians. They know that most of the trouble arises because of the ignorance of people who are not infected. Many of them stand ready to deliver, free of charge, lectures to men and boys on these dangers. In order to enlighten the public, including those of false modesty, they write magazine articles, establish courses of lectures, and are always ready to do what they can to fight the social peril.

I said, "Our best physicians," for it is said there are hundreds of quacks or irresponsible practitioners who advertise to cure men and women, who make worthless patent medicines, and who use other dishonorable methods of making money out of those who, when once in their hands, become helpless. These false doctors have been known to further the development of a disease in an early stage of development. Thus they get more money by prolonging the suffering of their innocent patient.

A book has been published by an association of honorable physicians in an attempt to help prevent the spread

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of venereal diseases. The physician who wrote it will not even give his name, and although it must have taken a good deal of time and thought to write it he did not charge one cent for his work. Let me read you what he says about some of these diseases.

Gonorrhea, a "disease, commonly and more correctly called clap (from the Norman French *clapier*, burning urination), is due to germs called gonococci. When a man has intercourse with a woman whose organs contain these gonococci some of them enter his urethra (the channel through which he urinates). Here they multiply rapidly, and in from three to ten days later his urethra becomes sore. It becomes so sore that each urination scalds and burns him frightfully. Later on the gonococci may go deeper into the tissues; the unfortunate patient then passes blood with or after his urine."

"With the increase of the soreness—a sign of increasing inflammation—the penis often becomes erect. Each time this happens the patient has horrible pains. At the same time a

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discharge of pus (vulgarly called 'matter' or 'corruption') from the penis sets in. This pus is full of gonococci. If ever so little of this pus, even so small a quantity as would cover a pin-point, gets into any person's eye he will be hopelessly blind in that eye in less than forty-eight hours unless the infection is quickly and energetically cured. Without the greatest possible caution there is small chance of saving the other eye from infection."

"Occasionally this disease is mild in its course, but after-effects may be even more dreadful in mild cases than in severe ones. Men of very bad taste and low minds joke about this disease. Some even boast of having had it several times. But while they have it they neither boast nor joke."

"Some men will tell you that clap can be cured by one patent medicine or another or some secret preparation of an advertising quack. The large number of men ruined by clap, and the large number of graves of men who died before their time from clap, are eloquent evidences of the injury done by such advice." The thing

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about these words that makes them eloquent is the fact that the writer has not let himself be known—so that there is no possible profit coming to him from his exposing the false physicians and their methods.

“In addition to the injury the gonococci do to the parts in which they are, they produce a poison called gonotoxin. This affects principally the nervous system. It may simply depress the patient, making him sad and unable to enjoy life.” I wish this physician had not stopped here with this slight reference to the effects of this poison on the nervous system and the mind. When a man loses his natural buoyancy or feeling of health, when he is unable to forget himself and thus give all of his attention to the problems and pleasures of life, his efficiency is discounted fifty or even seventy-five per cent. Who wants to live with, or have as a friend, a man who always has the blues, who complains that the burdens of supporting a family are too great, that everything is going wrong, and that there are no fair chances for a man to

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succeed? And how can any man hope to build up a fortune or establish himself in any profession or become a trustworthy mechanic if, in an emergency (and those times are sure to come), instead of standing up under the strain, he goes all to pieces nervously?

But listen to this. "Of all women who die of diseases of the reproductive organs eighty per cent are victims of gonorrhea, of which their husbands imagined themselves cured before marriage. Before the Credé method of protecting children's eyes at birth was employed, of all children born with seeing eyes who became hopelessly blind within a few days after birth eighty per cent lost their sight because of infection by gonorrhea, of which the fathers imagined themselves cured. The patient is, as a rule, as ignorant of these frequent results as he is of the danger which venereal diseases are to the community."

Suppose the one infected with this disease does not consult a trustworthy physician, or gets into the hands of a quack, and the poisonous gonococci

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germs travel backward into the vital organs, what happens? "There, as elsewhere, they set up most painful inflammation. This inflammation may end by entire sloughing (rotting away) of these organs or by so shutting off their channels that the sufferer can never be the father of a child." If these germs get into some of the vital organs, forming an abscess, there are only two alternatives—a life-endangering operation or death from blood-poisoning. If the germs are carried by the blood to the heart death is sure. If they get into the kidneys one may be cut out, if only one is infected. But if both, there is no hope. No patient has yet been cured into whose brain the deadly germ has been carried. If the joints become infected the patient is crippled for months, if not for life.

Chancroid "is caught from a female who has the same disease. It shows itself as an ugly ulcer (sore) on the genital organs. It may quickly destroy the organ, causing large portions thereof to slough (rot away). The poison of a chancroid can be

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carried along the channels we call lymph-ducts and affect the glands in the groin. These then swell, become inflamed and very painful. These swellings are called buboes (ignorant people distort the word into 'blue-balls' or 'blue-boars'). These buboes break down into large abscesses, which require prompt operation. Some cases are so severe that even after being operated on the pus formed in them is absorbed and blood-poisoning results. Or the abscess may eat so rapidly downward as to destroy one or more of the large blood vessels beneath, and the patient bleed to death before help can reach him."

"Chancre, syphilis, pox, big pox all mean the same thing. Generally, about six weeks after a man has been with a female having this disease a sore appears on his penis. This sore does not, as a rule, look as bad as chancroid does. It heals very easily, but any time thereafter a bubo appears in the groin. It is generally painless and very soon subsides. It rarely breaks down, as does the bubo of chancroid."

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"Within six months, or even later, a rash breaks out on the skin. It looks something like measles. This also subsides without treatment."

"But the patient must be in the doctor's hands for at least three years before he may consider himself cured of syphilis. During this time he must not kiss his mother, his father, his sisters or brothers, because by his poisoned kiss he can give syphilis to those he loves best. He must not permit anyone to use the cups, glasses, forks, or spoons he has touched. He must make an outcast of himself—his very breath is unclean."

"Knowing how poisonous patients with syphilis are, you can readily understand that in places where many people live or work together a great number of innocent ones get syphilis. How do they get it? In their ignorance they smoke pipes or moisten pencils, or take tools into their mouths, or use drinking vessels which syphilitics have used in the same manner."

"One day a young married couple went to a doctor for advice regarding a sore on the pretty young wife's lip.

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It was beyond question a chancre. The husband was a healthy man; they were on an extended wedding trip. The doctor wondered, as well he might, how such a charming young lady could have acquired so loathsome a disease, but, though young, he was positive it could not have been due to any fault on her or her husband's part. Intending to show the husband how to dress the ulcer on his wife's lip, the doctor opened a box containing iodoform. The young wife started when she recognized the smell. 'That is the odor,' she exclaimed, 'that accompanied the man who sat in the seat in front of us for a whole day two weeks ago.' Then the explanation was simple. The detestable creature to whom she referred probably had a chancre on his penis. He did not wash his hands after urinating, but with fingers soiled in pus, took the cup or glass that on trains stands to be used by all passengers. He thus put some of his poison on the glass. The innocent bride drank from the glass, and, probably having so slight a scratch on her lip that she did not

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notice it, got the poison into her lip."

"Think of the wretchedness that villain caused! This unhappy couple were obliged to remain apart—to refrain even from kissing one another for at least three years, lest the husband become infected or lest they should have a syphilitic child." "Think of the dangers you are incurring when you drink out of one of those public cups. How will you drink then if they are dangerous? Very simple! Wash your hands and use them as a cup. Wiser, greater, and better men than you have done so and do so to-day."

"If a person who in any manner acquires syphilis is not carefully and energetically treated by a competent and conscientious physician (and remember that no man who advertises—even if he calls himself Doctor or Professor—is either honest or conscientious) frightful consequences will be his portion." "His hair will drop out, nasty eruptions and sores will appear on his face and body, his bones may rot, his nose and lips

GONORRHEA, CHANCROID, SYPHILIS

ulcerate away, never to grow again. Tumors may grow in his brain, making him a lunatic; he dies a slow, lingering death, after possibly many years of misery and torture. Even if he apparently recovers from some of these conditions he cannot have healthy children unless he was entirely cured before he marries. It takes three years of careful attention by a competent physician to cure syphilis."

"What you have read does not describe one half of the misery that is brought into the world by venereal diseases. If what has been said does not suffice to keep you away from prostitutes you will probably ask how you can tell whether a woman has any of the diseases mentioned. You simply can not. To decide whether a woman has gonorrhea, chancroid, or chancre requires careful examination by a physician with large experience in these diseases."

This physician goes on to say that even if a prostitute shows a card stating that she has been examined by a physician and found in perfect health, and the examination has taken

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place that very day, it is by no means a guarantee that she is free from infection.

NOTE.—Authorities are practically agreed that nearly every book on the subject of sex education written more than five years ago is unreliable, if not positively dangerous. The following are not subject to this criticism:

“Four Epochs of Life,” Elizabeth Hamilton-Muncie.

“From Youth into Manhood,” Hall.

“Reproduction and Sexual Hygiene,” Hall.

“Start Your Child Right,” Howard.

The publications of the American Society of Sanitary and Moral Prophylaxis, Dr. P. A. Morrow, 66 West Fortieth Street, New York city.

“Child Confidence Rewarded,” Mary Wood Allen.

CHAPTER V.

THE STRENGTH OF INNOCENCE

And now, Robert, shall we bring our important conference to a close by considering what kind of an attitude toward this whole question a young man like yourself should take? Right ideals are necessary before right habits are formed. And there is so much of goodness and purity in society that right ideals can easily be found and appropriated. Only one thing is necessary, and that is a right attitude on your own part.

You have doubtless heard the story of General Grant, who was sitting one evening in a country farmhouse in Virginia. His staff of officers were gathered about the fire, and the great fighter was sitting in silence off at one side of the room. Storytelling was in order, and after a while one officer said, "I have a very good story to tell," and, looking around significantly, added, "I think there are no

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ladies here." In the midst of a ripple of laughter, General Grant looked up and said, "No; but there are gentlemen here." You can easily see how one "smutty" story met its Waterloo that night.

It was not hard for the man who was in command to do that. But I wonder what would have happened if instead of the General it had been one of the staff who spoke those words? One thing is sure—the defeat of that story would not have been as incisive. The real test comes when a man is among his equals and tries there to stand for purity, chastity, and truth.

While Coleridge Patterson was in Eton College he was a member of both the cricket eleven and the crew. What happened one day is thus told by Mr. Robert E. Speer: "It was at the annual dinner of the cricket eleven and the eight of the boat at Eton. 'A custom had arisen among some of the boys of singing offensive songs on this occasion,' says his biographer, 'and Coley, who as second on the eleven, stood in the position of one of

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the entertainers, gave notice beforehand that he was not going to tolerate anything of the sort. One of the boys, however, began to sing something objectionable. Coley called out, "If that does not stop I shall leave the room," and as no notice was taken he actually went away with a few other lads. He afterward found that, as he said, "fellows who could not understand such feelings thought him affected," and he felt himself obliged to send word to the captain that unless an apology was made he should leave the eleven—no small sacrifice, considering what cricket was to him; but the gentleman-like and proper feeling of the better style of boys prevailed, and the eleven knew their own interests too well to part with him, so the apology was made, and he retained his position.'"

You will agree with me that the most courageous thing to do is to develop a sensitive appreciation of what is pure, and then, whenever you detect the slightest impurity among your chums, attack it. Let it be known that there is one live man, as well as the great men who are now

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dead, who will not tolerate, if he can prevent it, anything obscene or impure. It is one type of moral laziness that permits a dirty story to pass without being challenged. It is sometimes harder thus to take one's stand against a common and relatively mild form of impurity than to give a male corrupter of society a black eye.

But let us return once more to the subject of the education of the will. A lack of will power shows itself in many ways. Slovenliness in appearance, carelessness in the condition of one's clothes, neglect of teeth and hair and fingernails, and, in fact, the whole body, impoliteness, intemperance, drug habits—all these are indications of the lack of will culture. But the important problems for the will to solve are not all those of personal appearance and bearing. A young man's thoughts should not be "like a lighted candle set in a windy place," turning spontaneously in the direction of any interesting subject that happens to be at hand. You should be able to *control your attention*. No true man is the victim of his

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thought-surroundings. He creates his own world by determining to what things he will pay attention. The "scatter-brained" thinker and the morally dissolute actor are both lacking in will culture. "Chastity is the supreme guarantee of the energy of the will."

A prosperous farmer selects a fertile piece of land, fences it off, and then says to his cattle, "Feed in this field." We have the power to do that with our thinking. A man of strong self-control can fence off the things that are pure and true and of good report, and can say to his mind, "Feed on these things." Everything else can be excluded, even from memory as well as present interest. The art of controlling the subjects to which attention is given is an important part of sex culture. "Victory over sensuality is won *by not thinking of it at all.*"

The socially impure man is the man who has an aversion for real moral effort. He has a weak moral will. The one who lets go of himself in regard to his personal appearance, and the one who lets go of himself in regard to the

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character of the thoughts he permits to remain in his mind, and also the one who lets go of himself in regard to the moral quality of his actions can all be put into one general class—the class of weak men. This does not mean that every weak man will fail in all of these three ways. In fact, the moral weakling is often neatly dressed and free from the use of intoxicating liquors or tobacco. But no matter how careful he is in other ways, he lacks in manly virility if he yields to social contamination of either mind or body.

You may have wondered if religion has anything to do with this great question, and the answer is that it is the greatest source of strength in overcoming temptation and *in preventing the possibility of temptation*. A lack of emotion in any man is an element of weakness, for all of our thinking and all of our acting should be colored by some kind of emotion. You know how fear or how timidity helps one to put absurd interpretations upon shadows seen at night. How a mother's love helps her to see great

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possibilities in her child and to sacrifice herself for him if need be. Religion gives us, not only emotion, but also the right kind of emotion in determining the facts we see and the resulting attitude toward them. The man whose chief affection centers in his love of God, and who, next to that, loves his fellow man, is safer in the midst of the social peril than he who is irreligious.

A deep and sincere love of God unconsciously gives a Godlikeness to a man's thoughts and deeds. It is to our lives what insulation is to a live copper wire, increasing its power, protecting it from coming into contact with wrong things. I am not trying to preach a sermon, Robert, but to state facts as scientific as those of the physician whom I have just quoted. The love of a pure and beautiful girl helps a man to live up to her ideal. And it is just as true, only in a grander and nobler sense, that love of God helps a man to live the truest kind of a life.

Whenever we see a social wrong, as men we should feel an impulse to

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avoid or to attack it. All actions are preceded by waves of emotion. Here is a young man who, early in the morning, springs out of bed. But before he did that he felt a thrill of joy at the prospect of an early morning automobile ride. Love of God gives us the right thrill of joy in standing for chastity, purity, temperance, and truth in our own lives and in society. Along with the education of the will should go the culture of emotions, and nothing can accomplish both of these as well as devotion to God and his kingdom.

Do not confuse religion with the expression of emotion. The people who are quiet and do not loudly express their love of God or their devotion to his work may, nevertheless, be most sincere.

“Although, within, my anger burns the same
As yours in you, yet no one sees the flame.”

Let Jesus Christ be to you a real friend, and then, in moments of temptation, just think of him or pray to him, and you will be surprised to see how easy it is to escape. It is prayer

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to God, friendship with Christ, and being in love with him and his programme for saving the world, that welds together our ideals and our actions, making it easy to *do* what we *think* is right.

But sex culture is a greater problem than merely the education of the will and of the emotions. It was said of the Man who has been the ideal of the greatest men who have ever lived that he "knew no sin." No more splendid thing can be said of any man than that. The world honors a man who, having made a great mistake, instead of becoming discouraged, prays to God for forgiveness, pulls himself together, and starts in again, determined to do what is right. But he who never has fallen is even more highly honored, and is in truth a stronger man. There is a strength in innocence which is almost divine. One of the most vicious falsehoods ever told is this: "Youth must have its fling." You can be innocent and, at the same time, intelligent.

The men who are most needed to help fight the social peril, to check the

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spread of loathsome diseases, to purify our city life by stamping out all kinds of social corrupters, are young men who have learned how to control their own thoughts and impulses and who are devoted to Jesus Christ. Some day I hope you will have a beautiful home of your own, and when you look into the faces of your own children you will understand, better than you can now, why your father calls upon you, from this time onward, to play the part of a true man. Your first duty is personal purity, and the second is to help, with all your influence, to check the spread of this social evil.

When I think of your future home I cannot refrain from offering just one practical suggestion concerning the character of her who is to be your lifelong companion. Do not be attracted by wealth or social position or beauty of face and figure unless above them all is wealth of personality. It is sometimes as hard for a girl to overcome the enervating effects of luxury as to rise above the limitations of poverty. And symmetry of features

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does not necessarily imply symmetry of character. No wealth of personality, however, can atone for the slightest taint of impurity.

Your problem, in part, is to be worthy to be the husband of her who is your ideal of true womanhood. How can any honest and fair-minded man with the feelings of muscular debility, weakness in the back, with dull, heavy eyes, dark-ringed, with face colorless and step that has lost its buoyancy, all due to self-abuse or sinful indulgence—how can any man feeling the effects of improper sensuality ask for the hand of one whose beauty is based on her innocence? With a lack of the power of sustained attention, with sluggish mind and weakened memory, with general listlessness and despondency, all resulting from such excesses (even when he has escaped venereal diseases)—what right has he to ask for perfect womanhood in exchange for imperfect manhood?

Have you read the story of the great battle of Crecy, in which twelve hundred knights, not to speak of the princes, counts, superior officers, and

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men-at-arms, led by a wicked king, were slain? That victory over an army of one hundred thousand French troops was due to the bravery of a young man about your age. He was called the Black Prince, because he wore an armor of that color. His father, King Edward III, of England, placed him in command of the first division. The proud monarch had great confidence in his son's ability, and, after putting him practically at the head of the thirty thousand soldiers, withdrew to the top of a hill to watch his boy. It was a hard fight. The destiny of a great nation seemed to depend upon the outcome. The Black Prince was inexperienced, but, knowing that his father was watching him with expectant pride, he fought heroically and won!

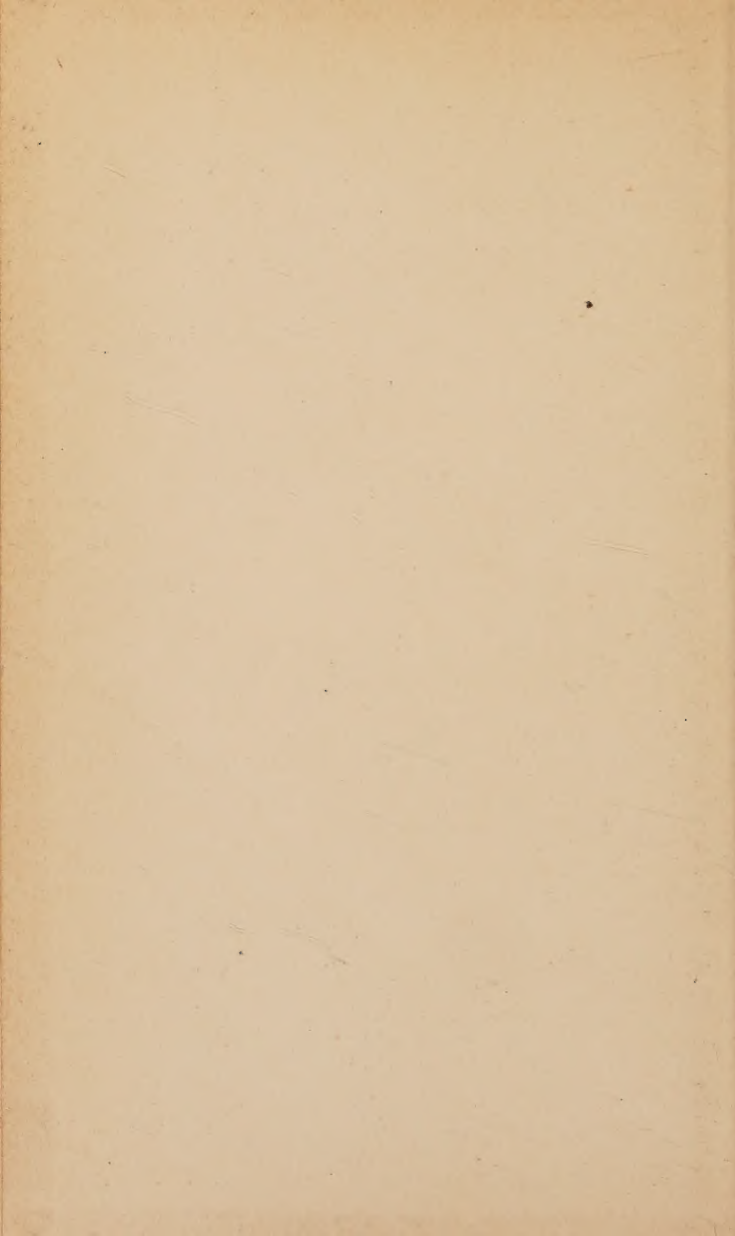
Your father knows something of the conflict into which you may have to enter. It is not a fight with swords and battle-axes, but with resolutions well kept and with thoughts turned steadfastly toward the right. The victory which I expect you to win requires as great courage and greater

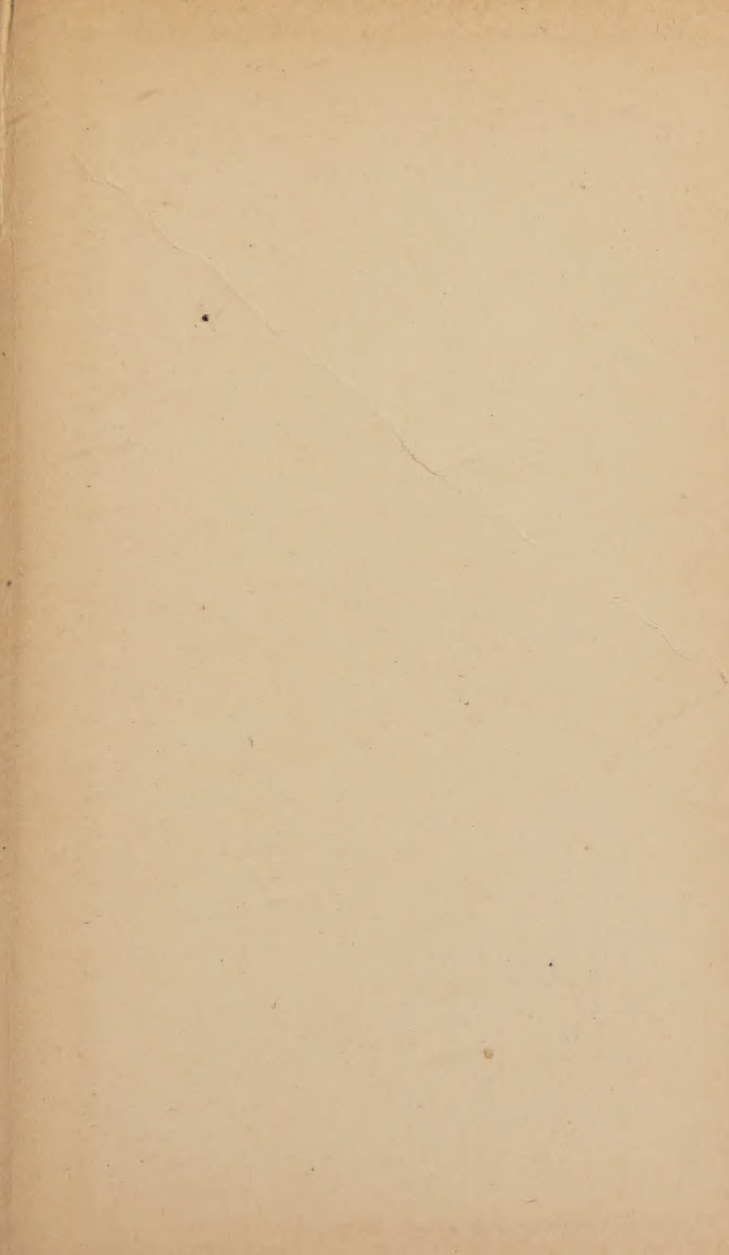
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endurance than that shown by the Black Prince at Crecy. But the price of character is success in enduring hardship. Remember what Emerson said: "I do not wish in attempting to paint a man to describe an air-fed, unimpassioned, impossible ghost. My eyes and ears are revolted by any neglect of the physical facts."

Virtue is the foundation of enduring happiness. But virtue implies, not only one, but a thousand victories. "The only wealth a man enjoys for long without remorse is that which he himself has earned, which cost him time and force." Eternal vigilance is the price you must pay for innocence and its accompanying strength of character. The world will never know how many and how great have been your struggles. But you will know. And God will know. And society will receive the benefit of your influence, and that is enough. Sex culture may be a hidden process, but its results shine forth like a great lighthouse, with countless rays of cheer and encouragement to others.









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